

Rulings Pertaining to the Prostration of Recitation

By the permanent committee for Islamic research and fataawa

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Rulings Pertaining to the Prostration of Recitation

Fataawa Number: 7900

Question

What is the ruling of the prostration of recitation?

If the person is reciting and not praying, does tasleem have to be made after it or not? What supplication should be made (whilst prostrating)?

If the person is praying and the prostration of recitation is at the end of a surah, is it upon them to recite whatever is easy from the surah that follows it or should he bow immediately?

Answer

The prostration of recitation is a sunnah (recommended act). There is no textual proof to establish that tasleem should be made after it. Therefore, it is not upon the one prostrating for this (reason) to make tasleem. It is not upon the one who prostrates the prostration of recitation at the end of a surah, such as (surah) Al-'Araaf, An-Najm and Iqra', and he is praying, to recite Quraan after prostrating and before bowing. However, if he recites Quraan after this, then there is nothing wrong with this. Furthermore, he should say in the prostration of recitation what he says when he prostrates in the prayer.

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Is it necessary to say the Takbeer, Tashahud and Tasleem after performing the prostration of recitation?

Fataawa Number: 2437

Question

Should the person that is reading the Quraan say 'Allaahu Akbar' when performing the prostration of recitation, whilst descending to (prostrate) and rising from it? Or should this only be done when descending (to prostrate)? Does he read Tashahud or not? Does he make Tasleem or not?

Answer

Firstly: Whoever prostrates the prostration of recitation should say 'Allaahu Akbar' when descending (to prostrate); this is based on what has been reported by Abu

Dawud in his Sunan upon the authority of Ibn 'Umar (Rady Allaahu 'anhuma), who said: The Messenger of Allaah (Sallaahu 'alayhi was sallam) used to recite the Quraan for us, and if he came across a place for the prostration (of recitation), he would say the takbeer; he would prostrate and we would prostrate along with him." He should not say 'Allaahu Akbar' when rising from this prostration. This is because it is not established that he done this. Additionally, this is because the prostration of recitation is worship, and worship is fixed and based upon what is found (in the Quraan and Sunnah). And it is found that the Takbeer be said whilst descending to prostrate and not whilst rising from it, unless the prostration of recitation is made when he is praying, in this instance, he should say 'Allaahu Akbar,' when descending and rising. This is due to the general nature of the authentic ahadeeth reported describing the Prophets (Sallaahu 'alayhi was sallam) prayer that he used to say 'Allaahu Akbar' whenever rising or descending.

Secondly: He should not say the Tashahhud after the prostration of recitation, and he should not say the tasleem after it, because it is not established that the Prophet (Sallaahu 'alayhi was sallam) used to do this. Similarly, this is an act of worship, and worship is fixed. So one should not rely upon Qiyaas (analogical deduction) in comparing this to the Tashahud and tasleem that is found (after the prostration) in the prayer.

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Is it a condition to face the Qiblah and to be in a state of purification when performing the prostration of recitation?

Fataawa Number: 1500

Question

We see that some people don't hold it to be a condition to face the Qiblah and be in a state of purification when prostrating the prostration of recitation, whereas some do. What is the correct (opinion)?

Answer

Some of the people of knowledge believe that it is prayer, and upon this they base their stance that is a conditional to be in a state of purification, face the Qiblah, and (one must say) 'Allaahu Akbar' when descending and rising and make tasleem (afterwards). On the other hand, others hold that it is worship, but it is not like the prayer. They build upon this their stance that it is not conditional to be in a state of purification, face the qiblah and the other things mentioned earlier. This is the correct opinion, because we do not know any proof that makes it conditional to face the qiblah and to be in a state of purification. However, whenever it is easy to face the qiblah and be in a state of purification when prostrating, then it is better to do so, as to stay away from (matters) that the scholars differ.

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Can a menstruating woman perform the prostration of recitation?

Fataawa Number: 6267

Question

Is it permissible for the menstruating woman to perform the prostration of recitation and likewise the Prostration of thanks? If it is impermissible, then is it allowable for her, when she hears a (verse) where the prostration of recitation should be made, to glorify Allaah with her tongue, only?

Answer

A: It is legislated for her to perform the prostration of recitation, if she reads or listens to a verse where the prostration of recitation should be made, in those circumstances when it is permissible for her to recite the Quraan. The correct opinion: is that it is ok for (a woman in that state) to recite the Quraan from memory, without the Mushaf. Based upon that, it is legislated for her to prostrate because this is not prayer. Rather, it is an act of worship and surrendering to Allaah, like the other types of remembrance.

B: The correct opinion is that is not conditional for the one performing the prostration of thanks or the prostration of recitation to be in a state of purification, because rulings of the prayer do not apply to them.

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If she is not wearing a headscarf can she perform the prostration of recitation?

Fataawa Number: 13376

Question

What should the woman do when she is reading the Quraan and she comes across a verse of prostration and she has no head scarf, what should she do?

Answer

It is better that when the woman comes across a verse of prostration and prostrates that she has her head covered. If she performs the prostration of recitation without a head covering, then we hope that there is nothing wrong with this, because the rulings of the prayer do not apply to the prostration of recitation. Rather, this is surrendering to Allaah- who is free of all imperfections- and drawing closer to Him, like the rest of the praiseworthy acts and remembrances.

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Passing in front of someone performing the prostration of recitation

Fataawa Number: 6320

Question

What is the ruling of passing in front of someone performing the prostration of recitation?

Answer

There is nothing wrong with him doing as such.

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Performing the prostration of recitation at prohibited times.

Fataawa Number: 7044

Question

Is it permissible to perform the prostration of recitation at the times when prayer is prohibited, like the time when the sun is rising?

Answer

Yes, it is permissible to perform the prostration of recitation at the times when prayer is prohibited. This is the correct (position) of the two opinions of the scholars. This is because the rulings of the prayer do not apply. If we were to assume, for arguments sake, that the rulings of the prayer apply, it would still be permissible to prostrate during the prohibited times, because there is a specific reason (for this prostration.) Therefore, this is similar to the eclipse prayer and to the two rak'ahs for the one who performs tawaaf during the prohibited time.

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Standing up in order to prostrate

Fataawa Number: 9328

Question

If a person is reading the Quraan whilst in the masjid or anywhere else, and he is sitting, and he reaches a place where the prostration of recitation is made, is it

better for him to stand up straight and then prostrate or prostrate in his place from the position of sitting. Which of them is superior?

Answer

We do not know of any evidence that proves that it is legislated to stand in order to perform the prostration of recitation.

Prostration of Thanks

Fataawa Number: 8864

Question

The prostration of thanks is legislated (at times) when something has been made easy, whether this be an acquisition of a particular benefit or the repelling of something harmful. This is shown by different ahadeeth and narrations: One of those ahadeeth is what is reported upon the authority of Abu Bakrah (Radiya Allaahu 'anhu): When something was made easy for the Prophet (Sallaahu 'alayhi was sallam) and he received some glad tidings, he would fall down and prostrate in thanks to Allaah, The Most High. Reported by the five with the exception of An-Nasaa'ee; At-Tirmidhi stated that the hadeeth is hasan ghareeb. The wording reported by Ahmed is: that he witnessed the Prophet (Sallaahu 'alayhi was sallam), when a bringer of glad tidings conveyed to him the good news that an army of his had been successful against the enemy, his head was in 'Aisha's quarters, he arose and fell in prostration. Another hadeeth is what has been reported upon the authority of 'Abdur Rahman Ibn 'Awf that he said: The Messenger of Allaah (Sallaahu 'alayhi was sallam) left out and headed towards his Sadaqah. He entered, faced the Qiblah and fell in prostration. His prostration was very long and then he raised his head and said: "Jibreel came to me and said: 'Shall I not give you glad tidings?' Allah- the Mighty and Majestic- says to you: Whoever sends prayers upon you, I send prayers upon him. Whoever gives you salaams, I give him salaams.' Therefore, I prostrated to Allah in thanks." Reported by Ahmed. Al-Mundhiri said that the hadeeth (that mentions) the prostration of thanks has been reported upon the authority Al-Baraa, with an authentic chain, upon Ka'b Ibn Maalik and others.

End The narrations:

Sa'eed Ibn Mansoor reported in his Sunan that Abu Bakr (Radiya Allaah 'anhu) prostrated when news of the killing of Musailimah had reached him. Also, 'Ali (Radiya Allaahu 'anhu) prostrated when he found the man who had an arm like the breast of a woman amongst the Khawaarij, as reported by Ahmed in his Musnad. Also, K'ab Ibn Maalik prostrated, at the time of the Prophet, when he was given the glad tidings that Allaah accepted his repentance, and this story is agreed upon (reported by Bukhari and Muslim.)

Taken from: <http://www.sahab.net/sahab/showthread.php?threadid=324026>